

ROUGH.

[REDACTED]
Must Remain in
Transcription Room

paraphrasing

M 1938
Thursday, October 8, 1970
Boston

MR. NYLAND: I'll start out again with a platitude that I haven't been here for some time now, as you all know, or maybe, some of you know. I will try to change it for the next six weeks or perhaps eight weeks, maybe we can have at least three meetings, uh, every two weeks. So that will be that the second meeting of this kind, we would have two weeks from today and then four weeks from today the third meeting; if there is time, we will have a fourth one.

The reason that I am a little bound by being able to say definitely now one way or the other, is that it is dependent on the decision I made some time ago, which meant that I would stop talking, giving lectures or having meetings because I think we have already many, maybe too many, and that it is necessary for those who are interested in Work, that they stand on their own feet and try to find out what they really know, and how they can continue without my particular - let's call it, 'stimulus' - but that in its place there will be tapes, which are available to those people who wish to listen to it and perhaps use it for study, and [? back ?] the reason for stopping at about the end of November is, that we reach then tape number M 1970, which is very suitable for this year. So it is close to 2000 tapes which are in existence, and they run of course over several years

although they mount up quite a bit if you have four or five meetings each week. And the pressure of having meetings both here, or wherever I happen to go, sometimes is a little bit too much, and I think I have done for a little while enough of that, because I would like to use my time also for something else, and I need time for what I still think I ought to do before I die.

So we'll let it go on the basis of whatever is available and whatever still will be before we reach that particular date. I didn't think it was fair to leave Boston out too much, and for that reason - it's not a question of making up for what I have not done - it's a question simply of doing what I believe is fair. Because what I have, so-called "not done", has been done, very carefully considered, in not wanting to come. I want to be very honest and very clear about that so that many of you who are regular customers will understand it.

\$ I've always looked at Boston as a good possibility for a good Group, being situated in a field of intelligentsia. I don't think it has worked out very well. I did--I talked about that last time when I was here and I still feel that there is not enough of that kind of interest which I believe is necessary for the maintenance of a group and particularly when the group has to do not with a discussion of ordinary ideas, or extraordinary ideas, but that it is really very necessary for a group as a whole to understand the meaning of the ideas of Gurdjieff, which in the first place can be accepted by one's mind because of their clarity and simplicity, and can be accepted by your feeling and your heart because of the content; and that ~~is~~ ^{is}.

what is actually the depth of them, but that what is needed for the ideas in order to reach a fuller understanding, is the application of them in one's daily life, and that discussions about ideas will not get you any, will not ~~buy~~ ^{get} you any bread in Heaven.

The purpose, of course, of Work is that you try to understand yourself and that you try to find out certain facts which you then, because they are yours, are unquestionably yours and that there is no argument or dispute in yourself about them. ^{With} ~~But~~ other words simply saying, that if I want to have something I want to work with, ^{and} ~~then~~ it is myself, as I am, to be used for the possibility of a growth, I want to make sure that the foundation from where I stand is not going to be shaky in the future. So the whole idea of having ideas, is simply to get them in your brain; or in your heart; or your feeling; your solar plexus maybe, and somehow or other in that what we call an unconscious level of one's being, and that they then could stimulate you to be able to do something about it in the sense that you want to apply them in your daily life in order to reach, because of that, a different level of being. ¶ What we mean by a ^{different} level of being, means of course that that kind of level has to be higher than where we are now. And in order to determine what is higher for us, it simply means knowing where we are and you might not even understand the bondage of Earth, being born a human being and having to live on Earth, that aspiration ~~for~~ for a human being to become free from Earth, of course is an obvious one.

And also that if one wants to consider it as a possible development of one's self, that that what is really oneself, being more essential, is of course you might say, going inward within oneself. So that one reaches exactly the same conclusion, if the concept of that kind of a freedom from the Earth means that one goes away from the Earth in the direction which one considers higher, and that direction quite definitely is indicated by a planetary level or by the Sun, if we only want to stay within our ^{own} solar system, that that is equal to a possible development of a man when he wants to consider that what he is on the outside as his manifestations, which we call simply the surface, and looking ~~at~~ ^{and} going more and more within, reaching then what is more of essential value to him, and perhaps that he could reach ^{that what} ~~what~~ is a central point within himself, which is ^{the} foundation of himself as he is now, representing a certain form of life. And that the quintessence of these ideas center around the concept of life as now manifested by man on Earth. And that in relation to that kind of a concept, the question of life comes up time and time again. What is life? And what is it for us? And what is really life as such? That is [,] what is the quintessence of life and what are the particular kind of properties of life? And to whatever extent we can understand more or less what is meant philosophically by life existing on earth or perhaps even existing [,] on other places in the universe.

I would like to make these kind of discussions that we have informative to some extent, that they link up with what your

questions are, without asking you the questions. But I wish that in subsequent meetings you have, you talk about whatever your questions may be, particularly if you know something about Work, and then in the application of that kind of Work, you have certain obstacles to overcome, or perhaps you do not always understand what is Work for you and that the concept may not be very clear. So that when we receive such meetings as tapes or cassettes, in New York, that we - you might say - can go over them with a few of us in New York, whose task it is to try to help you and then, being informed by them, or direct by myself, every once in a while when I have time to listen to what you are talking about, that then, of course, I would get more or less an idea of where you live and what your questions are and then the next meeting we have, I may be able to incorporate it in what we [are] talking about. You understand, for those who are not --not usually here, because it is a larger group than usual, that we have really three Groups in Boston. The first Group, which for us is the most important is really in my opinion not sufficiently alive. It would contain and should contain people who are, you might even call it; "Sold on the ideas and the application of them in their daily life".

← To some extent it has to do with a commitment, that is a definite belief that in the ideas of Objectivity, there is a solution for a person life--person's life--on Earth. And that then in understanding and applying such concepts, there is a chance that a person can grow up.

The idea of growing, the idea for a man to become, as it were, free from the bondage of the Earth, is of course something that has to be defined, in different kind of terms and for which there is a definite different kind of terminology, depending a great deal on where a person comes from and then using whatever may have been his education or his particular interest in ideas of an esoteric nature. But that gradually in the application of such ideas, ^{and} then actually experiencing that what is an application, that one hopes that by a correct application, certain things can take place in a person which we call, sometimes, a crystallization; or that what is a precipitation of that what is deposited in oneself for the basis, to form more and more the basis of a foundation upon which that what can grow out and what is now potential could become actualized.

The detail of such things, and whatever there is that you have to know in order to have a good understanding ^{of a sort} of a correct application of these ideas, we discuss in a Group Three, which I think here meets on Monday. In Group Three, the idea is really that one talks about life from a serious standpoint. And that it should be attended to by such people who don't want to be satisfied ^{with} superficialities or clichés or things that are just coming in ^{enough} through one ear and going out ^{enough} through another; that one has to be serious about one's life and, perhaps, having suffered one way or another, or having certain questions which are not so easily soluble, ^{but} then perhaps one has a chance of getting gradually a better insight into the makings of a man and his own psychology, and that such a group, then, is very useful for the exchange

of these ideas in order to have with it the possibility of a background of perhaps a way out which if one wants to try it, can give a person satisfaction in the solution of such problems he may have to face.

Now that does not apply to everybody, and it's quite possible that many people in Group Three would like to continue to talk about their own experiences which from our standpoint, many times of course are completely unconscious but nevertheless may lead a man to the realization that everything on Earth is not always what it is cracked up to be. And that for a person himself, it is sometimes necessary to have quiet moments, not necessarily in meditation, but in some moments when he can come to himself and considers the values of his experience and the expenditures of his energies. And that then, together with that, gradually there will be the possibility of understanding responsibilities that one ought to take simply because one happens to be born on Earth. And particularly because, being born, is not your fault; and that what we live now as an unconscious state, that becomes gradually more and more understood as being unconscious, and that there is a perfectly good reason to talk about consciousness, since we know that if something is unconscious, it is logical to assume that there must be something that is conscious -- without the un-conscious or without the sub-conscious. Or something that has a quality which an unconscious state hasn't got.

So we talk about that at such groups, but always then with the background that that what might help a person in the solution of the problems they have to face is that perhaps in the direction of Objectivity, or a correct observation of himself or an acceptance of

himself as he is, or an understanding of the concept of impartiality, that such a man then has a possibility of following a certain road which will lead gradually to a better understanding of himself and ultimately should produce in a person more equilibrium, so that he can cope with conditions as they are now presented to him in his daily life. You have to understand that these ideas have really very little to do with becoming holy. It is not at all the idea that already, too prematurely, one wants to become so sacred that you are not fit anymore to live on Earth.

It is very far removed from any intention, on the part of anyone to become exemplary or even to become such that people say "Look, there is a holy man," or to withdraw from the world and becoming a saint, or even being interested intellectually into yoga or, what sometimes is called another way of being able to take care of one's body and then going the direction of fakir and so forth. It does not matter what way one wants to go, unless one understands that the ultimate aim has to be placed with an accent on man himself, and that all we say is that man, as he is now on Earth, for various reasons, is not complete. Now this poses of course immediately a certain problem, because if one is satisfied with what one is and sometimes may not have any particular questions ^{than} ~~then~~ only a little curiosity, it's quite easily satisfied and then of course you can go on and do exactly as you like. So for those people who don't have that kind of a conscience, that they don't want to consider their deeds and whatever their thoughts and feelings may be, for them Gurdjieff really has no meaning and as a matter of fact doesn't really exist. But if

one wants to find out a little bit more about the responsibilities, or really is interested in the quintessence of life itself, and the reason why a person happens to be on Earth, and to try to find out why an aim should be necessary for a development of a person and not only the assumption, but quite definitely the definite truth which comes very close to being an axiomatic truth for oneself, is that man ^{is} as he is ~~is~~ incomplete is also entitled to understand how to grow up to become more complete.

I would like to talk every once in a while about such ideas of what to do, but you understand now, I think, more and more that what is really necessary is first to know enough about yourself, so that then if you want to use yourself for a certain purpose, you know what you have to deal with and that the knowledge of oneself is not really complete either. And that that what we have as an idea of what we are is not perhaps the truth, but many times it is something that we simply would like to assume, because ^{we} don't dare to face the truth, or we just don't have interest in it. ~~So~~ So for that reason it is sometimes necessary to get a little closer to the ideas as they are and for that we have ^{the} Group Two. The Group Two, at the present time in Boston, is simply a listening Group. It is at evening where tapes are played from meetings which we've ^{held} heard in New York, or sometimes even here, or ~~On~~ On the West Coast, or wherever it is that we have had the groups over the last several years ^{in which there is} ~~When we reach this ?~~ material that could be useful to any kind of a thinking person. And simply, it is completely impersonal, and since there is nothing ^{that} you have to do

about it ^{than} and just listen; and you don't have to be affected by the appearance of anyone else, and quite definitely ^{not} by the person who talks, ~~that~~ it might be very useful just to have almost ~~12~~ now ~~7~~. I would call it an ~~Objective~~ possibility of having no particular fault to find with anything, then only with that what you hear. And if, in the hearing, certain concepts are developed and placed in a certain way, it may be quite possible that they can, let's say, affect you, or at least can be placed by you in a certain pigeon-hole which is not filled as yet; or which might give you more clarity, regarding different concepts you have already in your mind. ~~A~~ Group Two should develop gradually in ^a actual discussion group in which then, ~~Work~~ is explained. We don't have that kind of Group here now in Boston and therefore Group Three takes care of that every once in a while, but it's not entirely correct because I would like Group Three to remain a group of ^a openness to all the different affairs and experiences of life. And that the answers to certain questions can be slanted towards an ~~Objective~~ solution but definitely still have to make --make certain attempts to understand the conditions of the experience of different people even if, we sometimes say, that they are unconscious, or perhaps a little stupid, but in any event all of them are natural. And that we should not talk too much, as yet, about what Gurdjieff calls ~~great~~ natural phenomenon because it's a little bit outside of our domain, and only when there is a definite desire to see what is this Gurdjieff really worth for me in my life, that then there should be a possibility of ^a discussion of Work. ~~We~~ call

it Work. It implies of course that effort has to be made. It means quite definitely that the energy for that kind of an effort has to be made available. It also means that as far as the Earth is concerned, and Mother Nature, there is apparently nothing that automatically will give us the chance to develop in the sense we now mean it, that is, by the actualization of potentialities. And whatever the reason it ^{is} ~~may be~~ ^{that that happens to be the case as the existence of} connected with the reason why the Earth is where it is, and ^{man on earth} trying to explain why it happens to be here, and also of course in ^{and that it} connection with that why is it that the Earth is not as yet a planet ^{maybe} and what Gurdjieff calls unfortunate? And that perhaps the Earth as such as a unit may have a desire to grow up the same way as a human being may have that desire, and that we have to limit ourselves, of course many times, to our little solar system ⁱⁿ to which this Sun that we know about and it comes up everyday if there are no clouds, and shines on us, and goes down a little bit in the winter, and is higher up in summertime. And all the different regulations that are there, this so-called solar system of ours, that we, as human beings, are very definitely limited in our experiences ^{of} these kinds of forms of life. ~~I~~ I call it now Life, as an experience which is expressed, in a crystallization which we happen to call our solar system, and that, together with that, if we consider and going up the scale, because that is really where the scale would go, if we are part of a Milky Way, or if there are many more Milky Ways than we even can count, that gradually, philosophically speaking, one could reach a certain level which we could call the Sun Absolute, in which there is

a Totality of all things existing united. And that then, in that particular state if we want to describe it, nothing that we are able to describe in our terminology, would really fit. And if we simply want to guess at it a little bit, saying that that what exists is of course 'Infinity', we really don't know what we're talking about, because even in the usage of the word 'Infinity' we use a form and that is a word to describe a concept which has no form whatsoever. That even if we use terminology of 'Life is Eternal', we don't understand really what is meant. And in exactly the same way, if you say 'God the Father', the 'All-loving Father', that what is the Sun Absolute for us, also that is a concept it's really not understandable at all. We can guess at it, I say, and sometimes not wanting to define it, we can say, 'But I feel it, and I know it within my heart, and there are certain emotions and states in which I am, in which it looks as if I can be in contact with such, not ideas, but such entities', and that perhaps in my particular way of life, that I want to become mystical, and that it has to be in the direction of a fusion, and joining if I can ~~like~~ ^{like} any one of the Sufi's, or whatever you want to take as a mystical religion. But you see, we get very far away from our daily life, and it is not really a necessity to have good Sundays, in which you can go to church and pray to God if you like, and be seen by other people and be considered Holy. That it is not really the same thing as starting Monday morning on your ordinary job professionally, and having all kind of quarrels with everybody. But, aside from that, anyone who is satisfied with that kind of life on

Meister Eckhart,

Earth, he will have to subscribe to two things: one is that he was born on earth without his knowledge, and that he will die also without his knowledge. And those are two irrefutable facts. If you want to accept them as a lifetime for a man, existing on Earth as it is, and then after death what? Who knows? ^{But} ~~That~~ it doesn't matter so. We live now ^{the way we} ~~to maybe~~ grow and laissez-faire. So that we're not further interested any more than just doing the best we can in living our life on Earth and becoming a very good man, kind-hearted, if we can and overcoming our differences, and not flying off the handle and not being too much, not too often angry, and that of course we want to be kind and helpful and not selfish, and that we don't want really theoretically to be vain and that we have no particular desire for loving oneself, and only if I can love my neighbors, and so forth and all the rest, ^{that} you know, you know very well that oughtn't exist.

Let's keep our feet on the ground with what we are. Because for that it is absolutely necessary to be quite honest. Why such honesty is needed? It is only if I want to build something that is worth while, I simply say it must be something that will continue to exist, after my physical body dies. And it may not be of any interest to you to have any interest in that kind of a question. Because why should you bother about life after death? Why isn't it enough to live your life as it is, and forget about, and don't worry about what will happen with reincarnation or recurrence? And don't worry about Heaven or clairvoyance or contact with spiritual world, because all of that you can read about and sit--put it down next to you and simply say 'OK, but now what tomorrow morning? Here I am. What

do I do with my spiritual life? And where is it? And where is the day I will die and go to Heaven and how is it, that I, in the midst of standing in the subway, and being crushed to death almost, that I will have to consider the fact that I am, what is it that I am? ["]

~~Y~~ You see I start to think about that: What is it that this creature is? When he walks on Earth; ~~when~~ when he has to do this or that; or, whatever there is that he ought to do; or feels he has to do? And the little bit of a conscience he has, that he has to fulfill a certain task, and that there are certain responsibilities which happen to be laid on him and that he has contact and relationships with different people? How will he be? And is he allowed to have criticism? And can he actually hate someone without being punished for it? Is it necessary to go to church on Sunday and pray to God? Is it necessary even to be religious? Or whatever we call religion; or what is it that we say is the motivation of my life? And I say, I grow up into what, what will I become? What have I got to work with? And what is there that I now call my talents, and interest, and perhaps aspiration? And reading about people who are heroic; and that I become a little more adventurous? And that I want to continue to walk in that direction and not the other, because in that direction is something ^{that} I really want, and in this direction I don't want it because I hate it. ~~And~~ And, being subject constantly to such feelings and such thoughts which, of course, in ordinary life I deal with, by becoming acquainted with them and making a settlement, ~~because~~ because this is what I call maturity. ~~I~~ I live on Earth. I taste many things; and many things are really distasteful.

But I get out of their way because I don't want to solve them; or I don't see any particular value in it. If things are a little too difficult, and I can find the line of least resistance, I will follow that because, ~~Why~~ why should I exert myself?; unless there is a very definite reason that I want to become physically active, because it feels good. But even when I say I am interested in Gurdjieff and I read ALL AND EVERYTHING; and it is a nonsensical book because the sentences are much too long; and there are a lot of words I cannot understand. And why can't Gurdjieff write a little more simply instead of making long sentences of one page? And why should I spend the time in all kind of nonsense, if listening to him telling me that the Sun doesn't give off heat or cold, or that there is a Law of Seven and I don't know if there is a Law of Seven: and that the end of an--a warning telling me its not too late to have to wait until I get old enough? Where do I start with that so-called Work? This is what I mean. By finding out first a little bit of what you want. It's very important to know what you want. [?]-has nothing to do with Work as yet. It has to do of course with a self-study. It has to do with an acceptance of yourself in conditions of ordinary life. And if they still exist in such a way that you would like to change them, it's far better you attend to them first. Try to get them settled, more or less. Because for this kind of Work you need really attention. And you need energy. And if there is too much that goes into worry, you really don't have enough ^{force} even, to want to spend it on considerations of spiritual developments, or spiritual unfoldment.

It's not going to be given to you on any kind of a platter. Why, do you think, why is it that the condition on Earth is an unconscious condition? Why isn't this kind of development natural to us? Why is there a stopping of growth? Also that you must be very clear about, because if you believe that just by continuing to live, and having experiences of different kinds, even you can make them and going to another country; or learning many languages; or associating with a variety of different friends, even enemies, that then they will help you and teach you, I think you're still wrong. But, also the same thing applies, if you want to continue to read and study all kind of philosophies and religions maybe and have belief in so-and-so and so-and-so, my suggestion is also, 'Go ahead and don't worry about Gurdjieff as yet'. Because Gurdjieff is a very difficult task, not in understanding it, but what is required of you. Try to understand what we mean by that. Because we say that a man is unconscious. What does it mean? Mostly ^{his} mind. If you believe that your mind will continue to grow by putting more and more facts in it, I think you're mistaken. I think there is a certain limit, certain limits, not only to your memory, but also to ^{the} replace ^{of} the facts. And you can continue to stuff yourself more with knowledge, what good will it do? ^{you} You take your ordinary exams, and learning at school, ^{what} what do we stuff into our head and what for? To live in life better? ^{that} that exactly you know where is Astrakhan? Or, where you can find the, the Sea of Galilee?

Certain things that are furnished you in history, mathematics, calculus, do you ever use them as you become mathematician? Do you ever use

all the different junk you have learned already? The different things that were necessary to cram your mind full in order to pass an examination and get a B.A. or maybe an M.A. or maybe Ph.D., who knows? Is it of much use to you, in your life? In your life I mean, I'm not interested in university life. It is not a question of being, let's say ^{to be} ~~of being~~ able to teach and be admired by the pupils and to call you ^{professor}. What is it for oneself one wants? Satisfaction I call it, perhaps equilibrium, perhaps an insight of motivations of oneself, to understand principles, to see what kind ^{of} traits of character there are. What is it that I wish when I say, I want to grow up, and I reach the height of about six foot and then stop? Why? Why do I stop? Does a tree stop? I don't think so, ^{it} It keeps on growing and then adds all the time. Look at the rings, ^{if} of you want to look at the trunk, of a redwood tree, ^{it} It continues to grow, ^{it} It expands until it gets too old. Of course that is life. Whenever anything is too old, it is destroyed. It has not a function anymore, and it cannot fulfill the requirements of life. And the forces which are destructive are more than the forces which are still alive in a tree. But with a man, why does he stop? [?] Why do we call some people of seven feet giants, and exceptions? Again your feelings and also your mind. And if you are honest and as you grow up; or if you don't grow as yet fast enough, compare ^{ing} yourself with people who have grown up; and who are perhaps in your eyes still alive; alive and who are vivacious, who are alert; and when old age settles in, and then gradually they become a little senile, and a little tottering, and a little repetitious, and perhaps

they lose their mind a little and become forgetful, or maybe they have all kind of ~~[?]~~ ~~[?]~~ ~~[?]~~ old age ~~?~~ ~~?~~ How do I know, sicknesses; or that what belongs to a person when he does grow up; his voice coming--~~coming~~ so-and-so, as if the wisdom of all ages comes from him because this man^{he} has lived for so many years, therefore he must know. ~~And~~ And there is rebellion. Of course there is rebellion. One generation is quite different from another, and how do they know? And why do you call sometimes your father, the old man, because he doesn't understand you, etcetera, etcetera. There's no use talking about it. There is a limitation to your feeling, you must know that. You try to produce something of ~~artistic~~ ~~distinct~~ ~~?~~. You can't. You repeat yourself many times. Where's originality? Very exceptional. It usually becomes copying. ~~That~~ You're just struck by something that already exists somewhere and you change it a little, in drawing, you use a ~~motif~~ ~~motif~~ from someone else and then you elaborate a little bit and there's a beautiful piece of art that you can sell; Or music, or sculpture, or any of the artistic possibilities and developments. ~~The~~ The limitations of a voice. Surely not everybody has a soprano. And some cannot even sing bass; The limitations of a piano; The limitations of your ears. They don't hear everything, A dog is sometimes much better than you for higher notes. Eyes, limited to the visual spectrum. We don't see infrared rays, We don't see ultraviolet. We have to ~~make~~ ^{have} instruments ^{for them, and we make instruments,} We are clever. We make microscopes. We make lovely things, also with limitations; because light itself ~~has~~ has limitations. Light cannot be determined. Electricity has limitations. Even electrons when we understand them, like a nucleus, in the molecule. And the nucleus again made up of a proton and an

elec--made up of a center and electrons around it, and then have a nucleus and then all kind of other little electrons; and we give them all different kind of names, neutrons and mesal[? trid?], and mesatrons and things of that kind. And we continue to divide, divide, divide. We don't really come to reality. And you know it, you know when you grow up, you know when you see your father, your uncle, your aunts, and ~~of~~ all the rest. Less and less interest, it is like a spiral. It goes a little up and then it goes down. It is--reaches a certain optimum, a place where there is full of interest. And they say after forty, life begins. It begins to go down. There's no doubt about that. And then you reach the maximum, get back again to the place, at a same kind of a level where you have started from, as a [minimum], you know that is the growth curve. And it's quite logical it is that way, in this measurement of time, where is anyone so exceptional on this Earth? And if he is, then we say he is, a genius. He is capable of telling the future. He is, and this time it becomes very serious, one says, He's a Messenger from Above. And when one explains it religiously, you are in awe. That's quite right because it touches something in you. And then, there is not jealousy, but there is a wish, for a development of something of that kind, and then it is indicated how and what to do. We celebrate.

Ed Luttrop: Mr. Nyland?

MR. NYLAND: Yes.

Ed Luttrop: May we?

MR. NYLAND: Turn it over.

Ed Luttrop: Ready here.

MR. NYLAND: We celebrate many Holy Days in order to remind ourselves that life is worth more ^{than} ~~then~~ and sometimes we give the attention to. There is [^{Rosh Hashana}], Yom Kippur, Easter, Christmas. We add a few other days in order to have another holiday; Fourth of July. We have Sundays of rest. And we work. We work during the week. We would like it to be Sundays, not to work. We want leisure. We want to sit. We don't really want to exert ourselves. We want to grow up in this world. We want to become executives, so that we have assistants who can do the work. ~~It's~~ It's not entirely true. I know that. There are exceptions. There are people, I would say, that confirm what I'm saying. But in general, and in general a person in his time, as he spends his time during a day, ~~are~~ his hours equal? Aside from the fact that he spends maybe a little ^{bit} too much on sleeping, more than eight hours, which is the old rule of requirement, and eight hours professional and eight hours leisure. What's his leisure? What's his vacation? Two or three weeks. What does he do? Sit, maybe. Again, I'm not cynical. I'm trying to find out what is the value of a man. I want to know what he wants to do. I want to find out when he ~~we~~ wakes up in the morning, what is there to be expected? ^{And how will he} ~~when you~~ look at his day, with interest or with hate, or dislike, or want to get away with something. ~~Already~~ ^{Already} early in school we of course, we play hooky, and of course we want it, ~~We~~ we don't want to learn. Why should we? Multiplication tables. [?] Just as stupid as n--learning logarithm tables by heart; [?] or all the chapters of the Bible in one breath. Such nonsense we teach. For life? And not having a family, who can teach, when school doesn't teach. [?] And spending money on education, problems of

bussing the little children, and the race, and so forth. All the different things, where is, where is really, the aspirational quality of someone says, "That's what I wish", and then you go ahead. And after two or three months you run out of energy, because it's too difficult. ~~Even if~~ Even if, let's say you are musical, can you sit at that piano, half an hour a day, three hours, ten hours a day? In order to go to a conservatory; in order to become this and that; in order to end to be able to be called a pianist. You know, concert-pianist even. Beautiful, playing somebody else's works. ~~Where is~~ Where is Work for yourself? Where is it -- what is really you? What is it that you could be proud about? A man is divided in general in four different kinds. One is what you call his private life; his concern with his inner Life; his concern with his reality; his concern with his relation towards all forms of a higher being, all forms of life which are above him; all forms of life which live in different crystallizations of different densities. When he has an inner, inner Life, which is for him the Holy of the Holiest, that's what he keeps to himself. He does not talk about it. But he feels, and he also knows, and that sometimes, can become a guide for his conscience.

~~cb~~ In his personal life, his relationships, people close to him, with whom he has affection and shows it, and receives it and wants to do something for them, and takes on responsibilities for them. Father, mother, family, children, aunt, uncles, good friends, real friends, dependable friends, all of them. ^{that} It's a personal relationship. We talk about that once in a while, when it is in--when people are in a good state, so that you're not afraid that they will criticise you;

and then of course you can let your hair down, and it's right. It's sometimes quite beautiful. And then your professional life; dealings with other people, but a little superficial; trying to get along with them, but get some work done; so that economically you can live.

And ^{that the} boss will not object, to your spending a little bit of your ^{maybe} leisure time, when you're free to read a book, if you have to type and maybe when he comes the book goes all of a sudden, just like at school, you know, that the schoolmaster didn't see it, couldn't see what you were doing. But professionally, all right, maybe you like what you're doing, maybe you don't. Maybe you have to do what you're doing because you have to live. You have responsibility. You have a house, mortgage, maybe, you have children, you have a family, wife, you have an old mother, I don't know what it is. But you take care of it. Let's assume you take care of it. That you ~~maybe~~ even may say, 'You don't like it, but you know it has to be done, so you do it.' And then of course the fourth, sociologically, that is what you

are perhaps for the rest of the world. The first three are quite personal in themselves. you know who you are dealing with. ^{You deal with God,} You deal

with the persons near you. You deal with the people with whom you have to work in daily life. But, sociologically, you don't. You write a book, you don't know who's going to read it. You make a speech, There is an audience, you don't know them. You write something in the newspaper, Some people will read it. You write poetrys

You make a sculpture. You have an artistic something. It goes in a museum, ^{who is affected, you really don't know,} You have a one-man show. You don't know, still, It is a sociological influence. You become an executive, you make a law,

for labor, you don't know who they are, but they have to work for you. And you, with the stroke of ^{the} a pen, close down a plant; and put many people out of work simply because the labor cannot agree with the management about wages or other benefits. ¶ So there is a man. Where are you and what are you, and to what do you belong; and how much is there of each of the four in you? And that now as creature, on Earth, and becoming aware of yourself existing, this is the problem: to become aware, not to think about yourself; not to go--go to your memory and recall all that is past; ^NNot to think about what might happen and have fantasy and imagination. All of that belongs to Earth, and again I say, it's lovely for the Earth. ¶ A person who's interested in Gurdjieff is interested in two things. One has to do with the continuation of life on Earth, in order to make a payment to Mother s--Nature by willingness to accept the responsibilities laid on him because he happened to be born here and not on Venus or Saturn, and not on the Sun, and not somewhere in the rest of the Universe. We are here on Earth, and this is our task, like it or not. If you don't like it, kill yourself. ¶ If you do ~~wish~~ to remain alive, maybe you can understand life, even if, to all appearances, it is you in this body. Even if you can understand that perhaps life could exist without a form, that it may be very difficult to imagine it. But you can imagine that life in this form, may have a chance to change this form into a different kind of density, still containing life. And that the whole problem of setting life free from the bondage of ~~earth~~, is the understanding first of the bondage, *and in the second place, How can I make this bondage*

cut the knots, the Gordian knots, sometimes with the sword. ^{7th} How to
^{PULLIVER} set Little God free from the Lilliputians who have bound him to

Earth? How can I, as a human being become free from my manifestations? ¹

J And by freedom of course I mean that I can do it or not do it, that

I have a choice. It's not that I want to eliminate them. Because

that's easy. I don't have to live like this, *No* one can prevent me

from leaving this Earth, if I want to. But when I'm here, I have a

task, and I take on myself, upon myself, willingly the task to find

out what I call a payment and to pay it as soon as I can; and to see

if, during the ordinary natural development of myself, I could speed

it up a little bit, ^{so as} ~~we have~~ to get through with it. And that that

what I could become, and what Gurdjieff calls 'Harmonious Man', is a

man in the real sense of the word; in which all his potentialities

have become so actual, that they are fully developed. *J* We simply,

simply say that a man like that could consist of three bodies, not

equal in value, but a body each for a certain function, and representing

the three different parts of which a human being is made up. His

physical body, the body as a whole, we use the word 'center' for it.

J It's not the right word, we know that. But it is simply to indicate

there is something of a physical kind, with physical laws which can
in a physical way and which can sometimes can be understood
 be understood intellectually when the subject becomes, let's call it,

physics, or mechanics, or chemistry. That the mind, then has concepts

of the physical structure. When we talk about physiologic--physiology,

about biology, about the different ways by which man is made with

his physical body, whatever it is, *J* That one becomes interested in

phenology, in facial expressions, in that what is for him, perhaps palmistry. Who knows? All having to do with the appearance and the constitution of a physical something which a person calls his personality, and in which there is room for two main organs. One, it's obvious. It's his brain, with which he thinks; so that he can steer his body and keep out of danger. That he can also use his brain to read a book and to put a lot of words in his mind so that he, at times, can become very clever. And that the third aspect of a man, is of course his feelings—sometimes his emotions. We are interested in scientists and philosophers because they deal with intellect primarily. We're interested in artists because they deal with feeling and emotions. And we are particularly interested in those who are religious, not dogma, and not even doctrine, but religion as a conduct of life, as a way of behaviour; religion as something that has to do with conscience; a religion which has to do with the recognition of laws in the universe, intelligently directed by something that we call, not only higher, but Almighty; or a God in whichever way such concept fits into one's own brain, and what is allowed to be taken as God for oneself and not allowed as yet, but may be a little incongruous, as far as the brain is concerned. But those are the three things out of which man is made up. And now the problem is that the full-grownness of the physical body is only with reference to the physical body itself; and that its feeling center is only a little solar plexus; and that there is really nothing in his heart, and only sometimes when it strikes you, certain things that affect you. There may be at times a pain in your heart, and you cannot explain it. And as far as your mind is concerned, I say it's very useful to add up two and two is four. Originality in

thought, where is it? I said a little while ago, ^{making} beautiful artistic drawings, and trying to get it out of your brain or your heart, and not being affected by symbolism of the ages, and not going to the Persian miniatures, or the Rajput paintings or even if you want to, Rembrandt, or any ^{of} such ~~ones~~. What difference does it make? You copy. You're stimulated. You copy nature. Sure, you can draw, beautifully; still, it's nature; still not your own.

§ You're dependent on all the different things of ordinary life. There's really nothing that is original. When you can put it together, there's another has been made before. You call it a creation. The aim for a man is first to understand the limitations of himself, then to know that perhaps such limitations could be useful if they are understood as limitations, so that then there is a need for a development if that exists because I'm limited, and I as a man, don't want to believe that I'm limited. § You see, this is really the quintessence of one's wish. There is in man very definitely a desire to give justice to his life. Not only that he protects it, but that he wishes it to become free from this, because he will be freed, so-called ^{when} ~~when~~ he dies. At least one third of him will stay on Earth; and the rest, where will it go? Ever want to think about it; I've become interested because will it still have a value as life, even if it doesn't have this physical form, and do I have to become, too religious or too spiritual? Or, is it something that perhaps has a meaning that even now that I can more or less understand it, since I'm not entirely so material; so that I do know certain feelings of myself. I call

them even 'I', feelings which have to do first with me, liking myself, taking care of me, but caring; and then gradually caring for the different forms of life, maybe plants or animals or even human beings; gradually sharing a little bit of this caring for ~~some~~ other form of life; to take care of them; like I water a plant to make it grow so it won't die too prematurely; that I want to pet a little kitten, keep it, because it's so lovely. I stay away from lions and tigers because - maybe snakes - they might bite me, but maybe I can tame them; maybe I still have interest of that kind. But then human beings, sure, I love them; and they are beautiful, and I want to tell it to them and sometimes I say, ~~say~~ even 'so much I will go through fire,' I will even; I say sometimes 'I will give my life, if it is better for you, I wish you to be. Never mind me.' and so forth and then what? What happens to me? What is it that I'm capable of? I say of course, procreation. Sure, I can have sex, I can make children. It is still allowed by Mother Nature-for various reasons it's allowed. Not particularly for my pleasure. It probably has to do with the laws of the Universe of which the Earth happens to be a little particle. But the maintenance of mankind on the Earth; why should such mankind be here, and even have problems of over-population or population explosion; not enough food and, not enough economics to understand how to run the machinery ^{of our} ~~along with~~ different sociological affairs? But in any event, I can, I can have children. And then they carry on the name of my father, you know. And if it's a woman, it's too bad she's not an Amazon. She cannot pick her name. But, okay, we

make adjustments so she has another name. So the children are baptised; and they live and they honor father and mother, if they are father and mother. ~~What~~ Again you think I'm cynical. I'm not at all. I'm just ordinary, putting things down on Earth, right here as we are. ~~What~~ What is there in this kind of Work which we call Work for us? Why should we even talk about it? Why could we become interested in it, simply because Gurdjieff says so? Or because ALL AND EVERYTHING is an interesting book, if you can ~~read~~ ^{wade} through it? If you can read it first, and the second time, as he says, as if you are reading it to someone else; and the third for yourself, a realization of Life is only real when I am; Coming to chapters of impartial mentation; chapters of war, chapters of religion, Saint Lama, Buddha, Jesus Christ, Mohammed. ~~We~~ We can add to that many other things. All important in one's life when one grows up; when one has ideals. When you want to become, what you are not as yet, but you have hope, because why not? The world is open and there it is; and you go and you find out. It's not easy, is it? And to keep to your ideals is not easy, and not to settle too soon for something that is lower in value, and to have an ideal that stays with you until you die. And not to give up the hope for truth, and wishing the truth to tell you, because that one knows then as a cliché, 'The truth will set me free.' I don't know my bondage. I don't know my truth. And that is really where one is up against. And you leave school and you enter the world and you earn a little money and you step on someone's toes. And maybe you don't want to do it, and then they step on yours and you don't like it. And at a

certain time you kick, and you give them a kick somewhere. ~~What~~ What is the purpose of life? What is it you want? Again I ask, that is your question. What is the question for yourself? What is it that you wish? You come here to hear me talk a little bit, and what is it that it can give you? Hope? For what; to become what? You have to be very clear what you wish to become. Because if you want to Work, you Work with what you are, in order to become something you're not. Then you have to define it. It's not easy. It's not simply saying you want to grow up, because it doesn't mean anything. If you say 'I want to develop my feeling into an emotional state as a separate body,' do you know how to describe that Kesdjanian Body as it is called? Emotional life; life standing on ~~its~~ ^{its} own in an emotional sense; without the use of your physical expression? Can you understand language of your emotions without words, without postures, without your body indicating what is your feeling? Is there a language for your emotions? And if you know the language, can you communicate on that level, not by means of a few words and not by means even by looking at each other, and that something of feeling goes through your eyes from one person to another. That's not what I mean. Actually to be emotional; and to live emotional, and to be there and independent ^{on} of your physical body, even if it exists, so that the physical body need not be used. ~~And~~ And when one talks about intellect it is much, ^{much} more difficult. How can I communicate thoughts? ~~My~~ ^{by} reading them? [?] by becoming a little more extra-sensitive or perhaps such perceptions which could develop in me, which may make me a little

more clairvoyant or clairvolient[?]. Of something of a spiritual value in my mind[?]. Mind-reader? Of actually believing that some^{on^e} can or not or that someone ~~tells~~-tells me the truth and sometimes it's true, and sometimes it isn't. Is it reliable enough? My thought processes; can I see them? Can I build them up? Can I free my mind from all the different clatterbrain that ^{is} in it? Can I actually say 'This is a thought, free from associations, free from memory, free from even hoping for something else? What is clear in my mind as pure intellect?

~~When~~ When I have a thought and the feeling comes in, I don't like it. When I have a feeling, even intuition, and I want to put it in words, is it fair even, to the development of that kind of an organ in me, that it becomes dependent on the existence of another organ[?] Otherwise, it is not complete and it cannot be completed[?] That[?] exactly ~~is~~ the state of unconsciousness. It's not complete, and it cannot be completed if it interferes constantly with each other. Really, where's my feeling? How can I express it? Only by my body! A physical expression, I call it posture, ^{or} ~~the~~ expression on my face. Of course I can walk fast and indicate I'm angry, or I can talk, talk, and tell people 'I love you.' My mind, what can it do? Originality, - we talked about it - very little is there. It gets up to a certain point. It ^{just} ~~is~~ five unknowns and five equations. That's it, It's the limit, no more; ^{two, eight, three} One, four, ~~three~~, five, seven, sure: one-seventh. I'm clever! Such a Law of Seven! ^(applied) Apply in my daily life, Can I see it? What is DO? What is RE? What is MI? What is FA? What is SOL? LA? SI? Do I understand an octave? When I strike a note, do ^{we} ~~it~~ I hear

overtones? Is my ear sensitive and perceptive enough? Do I know this kind of things? And this is me! And I have to work with this instrument! Because I have nothing else. That realization ought to drive home to you, really, or anyone who is interested in himself. What is there to work with? And how dependable am I? What do I say before lunch? What do I say after? What is my language before I get married? What is my language after I've been married five years? What is my aim when I reach a certain height? That I will take care

of everybody who's helping me, so that when I reach there that I will not forget them. *and reach that height & where are the confederates who have helped me* How often I want to forget my youth; or my father and mother, I want to live because the poor people, they belong somewhere. But I, two or three cars, of course! The seriousness of work has to do with that. It has to do with the possible development of a man. It has to do with how to reach a harmonious state for a man; so that he is in equilibrium, being able to act as a man should act. What is it that he must do to be able to understand? What are conditions ^{which} ~~that~~ he has to face? To be able to do then what is suitable for the solution or adaptation to such conditions. To be able to understand if those conditions involve others, what is needed for such other people, to do for them so that they can grow. What is necessary for a man to be able to understand? ^{the} What is the situation of someone else in definite language, based probably on experience of my own, that I then can compare and help and know what I'm talking about and do, and to be able at any one time, in any kind of a condition with any one person, to know exactly what is right and wrong. And right

Why I don't know how to make a good thing to make

in the sense of growth, and wrong in the sense of preventing it. [?] Try to think about this kind of a definition for yourself, for ^a harmonious man, and then we talk about it some other time when I come back. And in the meantime, read a little bit. Become familiar with some language of this kind. It is esoteric knowledge. It is not just available everywhere. Although it should be up-~~employed~~ and underst-~~understood~~ in daily life, because that is where you will find out if it has value, giving it ^a ~~the~~ test of ^{un-} application in your daily life, unconscious states, hoping that perhaps, because of that, this state of unconsciousness and this state of unconscienciousness can change into a conscious state of freedom--freedom of thought, into a conscientious state of ^{the} freedom of intuition as an emotion reaching towards higher forms of being and in~~contact~~ with them; ^a And the third, of course, the activity of myself in manifestation; ^a becoming a man, guided and regulated by an inside, and an inner Life, and knowing that what I do, could become a combination of consciousness and conscience together, becoming then in the activity, the expression of the will of such a man. [¶] These are the problems we talk about. We'll talk some more I say, but you must ^{help} ^{you} must help yourself. [¶] If you have some questions, write them up, send them, [¶] We talk about them. There are many ways of perhaps shedding a little light on them, if the questions are serious, if you really care for an answer. But be honest. Because unless you are honest, there is nothing to gain, [¶] you can keep on repeating yourself from now until doomsday. It won't matter, and God won't care. Mother Nature doesn't care either. You're just here. You're a little conversion machine

which we call a human being, happening to live on the Earth, because mankind has to furnish energy for the maintenance of the Earth, and the maintenance of the Moon. Don't think too much ^{about} of the value of yourself. You're just a little bit of a speck of dust, but within that, is your own world. And that is the interesting part, that a man being part of the solar system Ors, is for himself also a replica of a solar system, i in which man is, of course, has Earth, his body in which his emotions are represented by the planets of a different kind, also circling around his brain; but where his brain, as yet, is not a Sun, nothing else but the moon which only a little reflected light, and many times, are the reflections of the reality also what takes place on the earth. It's a very unfortunate little picture and still the possible ^{to become a real man} development of a man includes the changing over of an unconscious state into a Conscious state; so that then ^{with that} with that, there would be a Sun and ^{the} ~~there~~ would be a center for his own solar system, and then Earth would find a proper place like a body in relation to a Consciousness and Conscience will find a proper place of servant, and not determine on its own what it wishes, but to execute in the form of a will that what is ordained by the state of Consciousness and that what a man wishes to become regarding his heart. Twofold again, that what is Conscience, that what is the guiding line, that what gives him the ability to weigh, and to see what is right and what is wrong; and that what a man remind--is reminded ^{of} constantly in receiving information and energy and yielding gradually towards that what is Totality, as Gurdjieff would call it, of the All-Loving Father, His Endlessness. Read all you can. See what you can

find. And when you have questions, let's talk. I would like you to understand Gurdjieff a little bit, that it is useful, ^{So} that you don't have to go to all kind of other bits of interpretations, where usually people don't know what its all about. Gurdjieff is in ALL AND EVERYTHING, you can read that. If you can understand it, you will see, ^{We} talk that and nothing else. So good night.

END TAPE

Transcribed: Steven Pagliarulo
and John Moffa

Typed: David Yates

Proofed: M. Wolfe
Sherry D.

M 1938

Thurs., Oct 8, 1970

Boston

Plan for Further Meetings - 1-3)

Decision to talk less - and use tapes more -
those interested in work must stand on own feet -
formation of more affective groups -

Purpose of Work - 3-5

understand yourself -

find effects that are your own -

"Different level of being" (3-5)

to become free from earth

what is life for us?

Properties of life

Three groups in Boston - (5-8)

1st group - "Sold on the ideas and application of
them in their daily life -

Group 3 - on Monday -

Talk about life from a serious standpoint -
for people not satisfied with Super specialities -

Gr. 2 ~~(9)~~ a listening group - closer to ideas as they are (9-10)

Ultimate Aim - (8-11)

One should not become "Sacred" or "Holy" & withdraw from world

Accent on man himself

Man is not complete -

Necessary for development -

Life (11-14)

Experience which is expressed

Attempt to reach a level - "Sun Absolute" -

No terminology to describe state, fits -

Useless to use a form to describe a concept which has
no form

Man - creature that walks on earth - (14 - 15)

(2)

How will he be -

in fulfilling responsibility -
in contact with people (different)
in criticising

Is it necessary to be religious?

What motivations

Where do I start with so-called work (15-16)

Find out what you want - self study -

acceptance of self in conditions of ordinary life -

Need of attention, energy -

Unconscious condition on earth (16-18)

Uselessness of filling mind with facts - (Education)

Tree never stops growing - Why does Man?

"Generation gap"

Limitations in Man -

Decline after "40" - (18-19)

Few people are exceptional - We stand in awe of them -

Celebration of Holy days - as reminder of worth of life (20-21)

What is Value of Man?

Education does not prepare for "Life" -

Work for yourself (21-23)

Man is divided in four different kinds -

Personal { Private life - concern for inner life, his reality
Professional life - Superficial dealing with other people -
Economic Responsibilities

Sociologically - what you are for the rest of the world -
write book, give speech, write poetry - Sculpture -

Become Aware (23-24)

Repentment to Mother Nature -

Setting life free from bondage of Earth -

Become free from my manifestations

Task - (24-26)

Make "payment" as quickly as possible
Become "Harmonious Man" :-

Consists of 3 bodies:

- a) Physical body - as a whole (Center)
- b) Brain - with which he thinks & keeps out of danger -
- c) Feelings - Emotions -

Where is "Originality" in thought? 26-

Nothing is original - dependent on different things
of ordinary life -

"I" feelings (27)
liking myself, taking care of me - caring for different
forms of life - sharing -

Sex (27)

Reading All And Everything - 28

Purpose of life - 29-31

What do you wish to become?

Understanding language & emotions without words

How to communicate thoughts -

Freeing mind of "Chatterbox" -

Work with "me" - there is nothing else.

Seriousness of Work (31-33)

Deals with possible development of man -

How to reach harmonious state for a man -

Activity of myself in Manifestation

becoming a man - guided & regulated by an inside &
an inner life - Consciousness & Conscience together -

Ask honest questions -

Man is speck of dust

Read & understand Gurdjieff